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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

N.Y.P.S.
Opportunity Month
October

October 3, 1962

EDITORIALS

By W. T. PURKISER

Sanctified Snobbery

A syndicated newspaper column written by a very well-known evangelist recently carried the statement: "There have been those who have claimed to be completely sanctified, holy, but one wonders if they have not failed to recognize the sin of pride, boasting, and countless other things which are displeasing to God." And a radio speaker talked about what he called "sanctified snobbery."

These are stinging words, and may well give us pause for reflection. Certainly, to the extent that there is "pride, boasting" or "sanctified snobbery" among holiness people, to that extent we have fallen short of the experience and meaning of our message.

It is certainly true that those who hold high standards must carefully guard against both the reality and the appearance of Phariseeism. There is a subtle pride which rejoices more in the fact of not being as other men are than in the grace which has brought a new quality into the life.

Holiness and humility have more in common than the first letter. Dr. H. Orton Wiley used to comment on the four kinds of pride: face pride, place pride, race pride, and grace pride—"And the worst form of all," he said, "is grace pride."

For this reason, common sense and care must be used in witnessing to what God has done for us. It

is one thing to say, "I am free from sin." It is quite something else to say, "The blood of Jesus Christ his Son cleanseth us [me] from all sin" (1 John 1:7). The first magnifies self, and glorifies the sanctified ego. The other magnifies Christ, whose cleansing Blood is the basis of all we receive from the bountiful hand of God.

Henry E. Brockett, author of *Scriptural Freedom from Sin*, one of the classics of the holiness movement, was asked by a Christian friend, "Is there really nothing unholy in your life, thought, word, or deed?" His answer is a splendid balance between clear confession of divine cleansing and the humility which is an essential part of holiness:

"If I were to make the bald, unqualified statement, 'There is nothing unholy in my life,' etc., it would sound like pharisaical pride which is abhorrent to me. Speaking of myself, as I am alone, apart altogether from divine grace, I would say, 'In me (that is, in my flesh) dwelleth no good thing.' *Christ is my sanctification and I have no holiness whatever apart from Him and His indwelling.*

"And even with His indwelling, I am not yet entirely freed from the effects of sin and the fall, being still in a fallen condition with a mortal, corruptible body that needs 'keeping under,' possessing very limited knowledge and with very imperfect powers of mind, judgment, etc., all through the fall. Even if I may not be conscious of sin, there may still be faults and failures in my life which the Lord may see but of which I may not be aware.

"From this point of view, I still fall short of the glory of God, and hence, I need continually divine mercy and grace, the intercession of Christ, the efficacy of His precious cleansing blood and I need continually to be learning more of the will of God through His Word. I am only a sinner saved by grace.

"For these reasons, I would not make the unqualified statement, 'There is nothing unholy in my life.' It would be liable to be terribly misunderstood."

But what about the other notion, that a little sin keeps a person humble? If it be argued that testimony to the sanctifying lordship of the Holy Spirit in the Christian life is a manifestation of pride, is it then true that to "sin every day in word, thought, and deed" is the badge of true humility?

(Please turn to page 11)



The Cover . . .

Recognize anybody in the cover picture? Probably not. These anonymous teen-agers

represent the 10 per cent membership increase and new societies the N.Y.P.S. is striving to organize this month. October is "opportunity month"—youth's opportunity to put outreach into their program.

Membership is to be emphasized on these Sundays: October 7, Junior Fellowship (4-11 years old); October 14, Teen Fellowship (12-19 years old); October 21, Young Adult Fellowship (20-40 years old); October 28, deadline for reporting to the district.

HOW MUCH I OWE!

EARLY in this century T. P. Hamilton wrote a beautiful song, the chorus of which declared,

*How much I owe for love divine!
How much I owe that Christ is
mine!*

*But what He did for me, I know;
I cannot tell how much I owe.**

In this refrain is echoed the feeling of the Apostle Paul when he wrote to the Romans, "I am debtor both to the Greeks, and to the Barbarians; . . . So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

It was this sense of debt that brought forth from the heart and mind of Phineas F. Bresee the classic statement of Nazarene responsibility: "We are debtors to every man to give him the gospel in the same measure as we have received it."

When an individual has known little or nothing of genuine want and need, it is difficult to understand, in any deep sense, the need of the world. And when one always has had an abundance, he tends to feel that he has in some way deserved his good fortune and has no debt, no obligation in relation to it, and to another's lack.

But we who have been blessed so abundantly in material, intellectual, and spiritual things must recognize the immeasurable need of the world and our

obligation to do our reasonable best to meet that need.

Living in our enlightened Christian countries, it is difficult indeed to sense the spiritual darkness that grips hundreds of millions of human beings. Only those who live in those areas and attempt to bring the light of the gospel can understand fully the density of that darkness.

By the grace of God we have "the light of life" in Jesus Christ. And since His redeeming blood has saved and cleansed us, we are under a perpetual debt to all who know Him not. This sense of indebtedness is constitutional in vital Christian experience.

So as we come to another Thanksgiving Offering, let us examine our hearts

*General
Superintendent
Benner*



and our giving in the light of this debt. This is the time to give in a sacrificial spirit and in joyous thanksgiving to God.

If every Nazarene will ask the question, "How much *do* I owe?" and give commensurately, there will be no difficulty in reaching our goal: **ONE AND A THIRD MILLION DOLLARS** for world-wide holiness evangelism!

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LATE NEWS

After three years as pastor of the church in Lone Pine, Rev. Jack M. Scharn has resigned to accept a call to the church in Arcadia, California.

Word has been received that the Church of the Nazarene in Galena, Illinois, Rev. Ernest S. Mathews, pastor, had the distinction of being a "20 per cent" church in its giving for world evangelism for the past year.

Rev. Jim Paul Stewart has resigned as pastor of the Hickory Grove Church in Double Springs, Alabama, to accept the work of the church in London, Kentucky.

Mrs. Wooten writes from Decatur, Illinois, that her husband, "Rev. Leslie Wooten, pastor of the church there, suffered back and head injuries in an automobile accident on August 27. He was released from the hospital on September 5. They wish to give God thanks for sparing his life and answering the many prayers in his behalf."

Rev. Russell Bowman writes that he has resigned as pastor of the District Center Church in Columbus, Ohio, and is now working in the full-time evangelistic field.

Rev. Forest F. Harvey, now in his second year as pastor of the Church of the Nazarene in Jamestown, Kentucky, has been elected president of the Russell County Ministerial Association.

Music Memoette:

By OVELLA SATRE SHAFER

"Will There Be Any Stars?"

I am thinking today of that beautiful land

I shall reach when the sun goeth down.

*When thro' wonderful grace by my Saviour I stand,
Will there be any stars in my crown?*

In the strength of the Lord let me labor and pray,

*Let me watch as a winner of souls,
That bright stars may be mine in the glorious day,*

When His praise like the sea-billow rolls.

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*Oh, what joy it will be when His face
I behold,
Living gems at His feet to lay
down!
It would sweeten my bliss in the city
of gold
Should there be any stars in my
crown.*

Chorus:

*Will there be any stars, any stars in
my crown
When at ev'ning the sun goeth
down?
When I wake with the blest in the
mansions of rest,
Will there be any stars in my
crown?*

IN "THIS DAY" of "Evangelism First," we believe that the reviving and singing of this old song might put a new challenge and incentive into our efforts of soul winning.

Eliza E. Hewitt, author of the song-poem, was born in Philadelphia. She studied to be a public school teacher and was seemingly successfully launched on this career when a spinal ailment made her an invalid. Fanny Crosby, a close personal friend of Miss Hewitt, did not allow her physical handicap of blindness to prevent her from blessing

the Christian world with her pen—neither did Eliza Hewitt.

While she was confined to her bed during many years of suffering, she turned her talents to writing and became a profuse writer of Sunday school literature as well as of song-poems. In the later years of her life, the Great Physician touched her body, and with her physical infirmity healed, she was able to engage in active Sunday school work. Her radiance as a Christian is expressed in her song "Sunshine in the Soul."

Miss Hewitt's favorite theme was heaven and the Christ she expected to meet there, as evidenced in her devotional song "More About Jesus."

LORD OF EVERY GOOD

By FLORA E. BRECK

*Because thou hast been my help,
therefore in the shadow of thy wings
will I rejoice (Psalms 63:7).*

*In every good that comes our way,
We thank Thee, Lord of Life, today.
We see Thy hand, we hear Thy voice,
And we give heed to Thy "Rejoice."*

GOD'S ADVENTURER

By **VERNON L. WILCOX**

Pastor, Eureka, California



WE LOOK BACK nearly five centuries through the arched pathways of history with undisguised admiration for the intrepid Columbus, who battled superstition and skepticism, as well as the unfriendly wind and sea, to find a new world.

But I want to take you back four thousand years into an era when the world was in its fresh morning and show you the figure of another explorer—God's adventurer, Abraham. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:8-10).

Think of what it meant for Abraham to go out, not knowing whither he went! There were no maps and no charts. When you and I decide to take a trip we study well-made maps which show almost every conformation of terrain. The mileage is given, even the approximate time needed to make the trip. The altitude is indicated, with the population of towns along the way. The condition of the highway is given, and rarely does one travel more than a few miles without finding a service station where "information, wind, and water" can be picked up without charge. Even if we decided on a round-the-world journey, the travel agencies will give us detailed information, secure our tickets, and help arrange for our passports and visas.

It was not so in Abraham's day. He was faced with the supreme adventure of his life. To him it meant leaving for all time what he knew as home, a comfortable existence in an established city. Recent discoveries reveal that Ur of the Chal-

dees was a city of consequence in the ancient world, highly civilized as well as sensual and sinful.

This trip meant that Abraham must give up whatever opportunity for advancement he expected to have in his profession. It meant good-bye to kinsfolk and acquaintances. With distances and modes of travel what they were, he never expected to see them again, and he never did. He took a trip that was to him as final as a trip to the moon would be for us—maybe more so. He closed the door forever on all he knew and loved, except the priceless voice of God, which was given to very few in that age. He considered that to follow that Voice was of more value than to have anything the world had to offer.

Abraham had what we might call spiritual perspective. He saw things, career, profession, friends, worldly pursuits in their proper light—of incidental and passing worth. He saw God's will for him in its proper light—of eternal value.

This is really where the line is drawn in every age—between those who put the world first and those who put God first. And you cannot be on both sides at the same time. There is an implacable battle raging between godliness and worldliness, and you and I must make the choice. Will God be first, or will selfishness reign? As with Abraham, the choice lies with us. We read of him that "when he was called . . . he . . . obeyed; and he went" (Hebrews 11:8).

That word "obeyed" is the key. Without it the story is meaningless. Abraham made no objection to God's call. He was willing to let God plan the work, and then he would work the plan. Too often we want all the explanations and assurances before we even begin to do what God calls us to do. And even if after all our hesitations we finally go out grudgingly to obey the Lord, much of the joy of obedience has been taken away because we are such laggards.

A Sunday school teacher asked her class what they thought was meant by the expression in the Lord's Prayer, "Thy will be done in earth, as it is in heaven." A girl responded quickly, "It is done right away." A successful Christian worker lay dying, and was asked the secret of his life. He answered, "The secret of my life is that I have never said 'no' to Christ."

We come at last to that great word *faith*. It was "by faith" that Abraham went out. "He looked for a city which hath foundations, whose builder and maker is God." Ah, there it is! Abraham wasn't figuring on one life only! He had his sights higher than Ur, higher than the fertile valleys and lovely hills of Canaan, higher even than the embattled towers of Jerusalem—he was looking forward to the city with the sure foundations.

Babylon is fallen, ancient Rome is mostly gone but for a few historic ruins, the Jerusalem the

ancients knew was leveled by the Romans until literally "not one stone remained upon another." And what about our great cities of today? Frightening headlines proclaim the fact that cities like New York, Sydney, and London can be practically obliterated with one blow of the atom's mighty hammer.

Yes, our cities have unsure foundations. We would do better to have our sights higher than what this world has to offer, for it will all disappear. But we, like Abraham, may have our citizenship in heaven while living on earth. We too can look forward to that eternal city, built by the Divine Architect. He knows how to build our lives here for the greatest usefulness, and He is constructing a mansion for us over there. Let us hold steady, keep true, and "see the end of the Christian race."



MY TWO LITTLE GIRLS sat on the doorstep peering into the approaching darkness of evening. All summer they had romped and played and had spent many an evening catching lightning bugs. Now to their sad disappointment there were none to be found.

The empty glass jar sat on the doorstep beside them. Where had the bugs gone? What had happened to their tiny lights? What had happened to them? After having spent hours catching them in their jar, the girls would marvel at the tiny, little flashlight body. On and off, on and off, on and off would go the little light. The lightning bug didn't stumble through the darkness. His little light guided him wherever he chose to fly. But now the fascinating little creatures had disap-

peared, and as the girls gazed into the unlighted darkness of the evening their minds were filled with questions.

I could not answer all of them. I did not know what made the tiny light come on. I did not know how the little body was built. I did not know why he shines so brightly in the dark. But this I did know to tell them. The lightning bug is seasonal. His shining light comes from within his body, and in order for him to live it must be summertime. Consequently, when summer conditions do not prevail, the little bug dies, and when he dies his light goes out, of course!

Now the jar is placed on the shelf and two little girls go to bed each night disappointed. No more lightning bugs to catch until next summer! The first sign of approaching winter is the absence of the lightning bug.

How many lightning bug Christians we have! They shine just at certain seasons, just when spiritual summer prevails. If it gets a little chilly, they die and out goes their light.

Have you ever seen a spiritual lightning bug? When first you saw him, he gleamed and glowed wherever he went. There was an attractiveness about him that drew the admiration of others. His glow seemed to come from within. He seemed to be carefree and happy in his life about the church. Some folk, like the children, just wanted to sit and watch him glow!

Then suddenly his light went out. You looked for him but he was gone. What happened? Where did he go? What extinguished his light? The answer to all these questions is the same as for the lightning bug. Circumstances pleasing to him didn't prevail constantly, so his light went out and he was gone!

The church passes through seasons of winter as well as summer, springtime and harvest, sowing and reaping, light and dark, wet and dry, cold and hot, up and down, high revival tides and low tides. What we need is a light within us that is not dependent on outward conditions! Oh, for an experience that will keep our little lights gleaming at all seasons of the year! The heart of every pastor yearns for a church full of people upon whom he can depend to let their lights shine through winter as well as the summer.

Fly away, lightning bug religion! Lord, fill our hearts with the light that comes from above, a light that will make us gleam and glow in summer and winter, springtime and harvest, through the sowing and the reaping, in the daytime and the nighttime, in the seasons of wet, soaking, refreshing rains, but also in the dry, hot, burning days of drought; when the tide of revival is running high or when the tide is out to sea and the going is hard. Give us a light within our souls that is not dependent upon seasons of the year. Amen!

Twentieth-Century Saints

By J. V. WILBANKS, Nazarene Layman, Colorado Springs, Colorado



ABOUT THE ONLY WAY one hears the word *saint* today is in disrepute or from those who disclaim the title. Some claim to be "sinning saints," and it is presumed by most people that if saints actually exist today they are of this kind.

A great deal of confusion is evident relative to the word, but any standard dictionary will give you the simple and plain meaning. Webster says a saint is a "holy or godly person; esp., one regenerated and sanctified." He also defines sanctification as being made pure and free from sin. By merely putting these two definitions together we readily see that a saint is a person that is sanctified, or made free from sin.

So Mr. Webster preaches sanctification too, and that as a second work of grace! According to the above standard definitions it is obvious that the term "sinning saints" is a monstrous misnomer, and is as self-contradictory and absurd as the terms "truthful liar," or "honest thief." But what about twentieth-century saints? Are they any different from first-century saints? No, not essentially, but their

World Circumstances Are Different

One scarcely needs be told this, but it is well for us to compare some of the differences. Holy men and women of the first three centuries were beset by the most fearful of persecutions. Martyrs shed their blood freely to confirm the faith. Various errors confronted the Church and had to be met and refuted. Making a living and the struggle for a mundane existence were more rigorous. The facilities for religious instruction were not nearly as numerous, and therefore divine truth had to be received in a more laborious and extensive fashion. They had their problems.

But we twentieth-century saints have our problems too. True, the twelve-hour workday has been whittled down to six and eight, but the whirl and speed of machinery that increase industry and productivity likewise wear human nerves, inducing as much fatigue among workers in eight hours as formerly in twelve. Higher standards of living, prevalent in this gadget age, have made it imperative to keep our noses to the grindstone for the purpose of meeting living obligations.

Though not many of us are suffering martyrdom for our precious Christian faith, yet the deadly opiates of a materialistic world require us to keep a supervigilant watch for our souls lest we be overtaken by them. And we have the ultramodern means of communication by printing press, radio, and television for "instruction in righteousness," but by the same means this literate age is exposed to one hundred times the number of false doctrines that inoculated the first century! Considering these things, we conclude that both first- and twentieth-century saints must be made

From the Same Kind of Stuff

First-century Christian saints loved God with all their hearts. Though a man must rise early to be about the business of getting bread, he took time to pray and put God first. Some in the Thessalonian church, on erroneous inferences from Paul's letter, had even quit their businesses in preparation for the Lord's coming. This was both unreasonable and unscriptural, and Paul had to set them right. "If any would not work, neither should he eat."

Today the saints of God must put aside the hustle and bustle of business and pleasure to wait before God. Spiritual strength comes to the soul as it always did—by waiting before God, and there is no other way (Isaiah 40:29-31). Pediatricians have developed a suitable formula to replace milk in an infant's diet, but no theologian, nor anyone else, ever has prescribed or ever will prescribe any other way to get soul strength from God. Moreover,

The Standards of Righteous Living Are the Same

The Book we live by has not changed. Poison weeds that killed sheep two thousands years ago will kill them now. What the holy precepts of Christian tenets prohibited in A.D. 100, they prohibit now.

The Bible is a Codex not only of *principles*, but also of *applied details*. These details involve us in this twentieth century all the way from the basic faith required in the blood of Jesus Christ for salvation to the clothing that not only adorns the saint's body but also adorns the gospel he professes (I Timothy 2:9-10; I Peter 3:3-4). Yesterday I saw the vice-president of the United States. His bearing was the mien of high estate; his attire reflected the dignity of his office. The kind of clothing we wear does say something about our

.....
"The real Nazarene has iron in his spiritual blood, and is stalwart in doctrine, militant in spirit, victorious in temper, and tolerant in his attitude toward others. He knows what he believes and is therefore charitable toward those who differ with him."—J. B. Chapman.
.....

profession. Let us, as twentieth-century saints, beware lest we generalize ourselves out of some of the special commandments and blessings of God.

Last week I constructed a fence for a Christian friend. The old level I used formerly belonged to a holiness minister of two generations past. With it I plumbed the posts and leveled the fence as well as with any new level I might have used. You see, the standard of the old level and that of the

new are exactly the same. It is that way with God's standards too. The old is still in vogue and to be reached by us today. Our hearts need not quiver at this, for

The Same God That Gave Victory

to His saints then will give us victory now. One thousand years are as one day to our Heavenly Father. What seems great and insurmountable to us is not so to Him. He saw the end from the beginning. He knew each of us before we were born, and He knew the circumstances, trials, and difficulties that would beset us in this astounding century of scientific dazzle. If the complex structure of a modern society confuses us, it does not confuse God, and we may say, like Paul, "Perplexed, but not in despair" (II Corinthians 4:8). Yes, there are twentieth-century saints, and they are marching to eternal victory!

Sensing a Need for

God

By JACK M. SCHARN, Pastor, Lone Pine, California

IT WAS with mixed emotions that I left the house on the corner of Brewery and Whitney Portal Road. I had looked into the eyes of a dying man who said, "No, thank you. I'm not interested."

It was a week of personal witnessing when the church had felt its challenge to go out into the community and invite men to Christ. Someone had told me that the man living in this certain corner house was dying with cancer and was without God. My visit was one of dutiful concern. I was stunned with the short, sharp reality of rejection—"No, thank you."

The man living in that corner house had made the same major mistake that millions of men are making. He had failed to sense his need of God. He had lived without God all his life, and though he realized that cancer was numbering his days, he commented to a mutual friend, "I haven't called upon God during the days of my life and I don't plan to call upon Him now."

Then came that last week of failing strength, shortening breath, and lengthening shadows. He realized that eternity was too big for him to face alone. The parsonage phone rang and a voice asked, "Will the Nazarene pastor please come im-

mediately?" I found a desperate man who in the darkness of spiritual night was seeking at last for salvation's light.

We talked and prayed together. I was so glad I could tell Him of Christ's great love and the Bible message of free salvation for "whosoever will." Tears splashed from the cheeks of his Catholic wife as she listened to a Protestant minister lead her husband in a penitent's prayer.

In the hour of seeking, God came and met the need. What an inspiration to see desperation changed by divine transformation! From panic to peace, from shadows to sunlight, and from rebellion to redemption, a soul found peace which passeth understanding. The next evening when I called at the corner house, my friend testified that he was still at peace with God. Then sometime early the following morning, his soul soared into eternity unafraid.

Many friends attended the funeral service at the Church of the Nazarene. As some of them entered, they followed their traditional form of making the sign of the cross and kneeling beside the sanctuary pews. As I preached, I let this personal testimony of faith speak its own message of God's

peace and salvation. When a soul recognizes its need of God and repents of its rejection, it rejoices in redeeming love. I'm sure that at least one Catholic lady present had a keener insight into the scriptural truth, for she had seen the miracle of its message. She had witnessed the spiritual light that dispelled the darkness and despair of her husband's soul. God's love was not limited by the lateness of the hour. Because God sent the Church of the Nazarene to Lone Pine, a soul will eternally rejoice in salvation.

Often my heart has been hurt by the rejection of those I've wished to win to Christ. Too many have gone away almost, but not altogether, persuaded that they need the elevating experience of a personal relationship with God. It is a common fallacy for self-righteousness and self-reliance to be substituted for salvation.

Many repeat the tragic words—"No, thank you. I'm not interested." But the case of the man in the corner house has been a constant reminder that man does need God. It is the challenge of the church to continue its personal witnessing and to share its great and dynamic message of full salvation. Personal witnessing must be a compelling Christian force which broadens the outreach in the search for souls. What a thrill when it results in the response of a soul reaching out to find our God!

Let it be our continual prayer:

*Help us to witness and to win
Those who are walking paths of sin.*

*Make it our solemn, daily goal
Help each to win at least one soul.*

—J. M. S.

God's Sufficiency

*God need not climb the rainbow
Or walk the Milky Way
To come to solve our problems;
He's with us every day.*

*Christ does not need to leave me
To guide some other son;
He has that power eternal
To walk with every one.*

*Christ won't neglect my sorrow
To dry some other's tear—
He'll carry all men's burdens
Who trust Him without fear.*

By C. L. CHILDERS

Unfolding Foliage of THE FIG TREE



By B. W. RITTER

Pastor, Farmington, New Mexico

IN MATTHEW 24, Jesus gives His followers many signs of His second coming. The Lord was leaving the Temple area and His disciples called His attention to the beauty of the Temple. This led to the great discourse on the coming of our Lord.

Jesus foretold the destruction of Jerusalem with the Temple, the end of the world, and His second coming. Having left the city below, He sat down on the Mount of Olives and the disciples asked three questions: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (v. 3)

In answer to their questions, Jesus summarized for them His second coming with the parable of the fig tree. He stated: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (vv. 32-33).

What about the fig tree? Is it beginning to turn green? Is the sap rising? Is it covered with foliage? There are many skeptics about who deny this great truth. Peter spoke of them when he stated, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (II Peter 3:3-4)

Unfolding Leaf of Sorrows

In verses 7 and 8 we see this! Its fulfillment is all around us today, and in the history of many of our lives. During the past forty-five years there have been three wars that have touched not only our own country, but most of the world. What greater sorrow than to have a loved one involved in actual combat! The anxiety of uncertainty! The sorrow over loss of life and limb!

We hear much of "peaceful coexistence"—words without reality! The United Nations is a modern-day organization trying to keep peace in the world, but within its own ranks we see rivalry, jealousy, and riots. Even the peace talks aren't peaceful.

Man today is plagued with fears! Atomic fall-

out, utter destruction, and the end of our way of life! Communism is now throwing its red darts of influence in most areas of our nation. It seems as well that there are more dreaded diseases in spite of miracle drugs. "All these are the beginning of sorrows" (v. 8).

Unfolding Leaf of Sophistry

"And many false prophets shall rise, and shall deceive many" (v. 11). Look at the influx of new theories in religion—new theology! Note today the departure from the old paths—trusting the head instead of the heart, attributing the Word to "fable instead of fact"! The God-given plan of salvation by repentance, confession, faith, and restitution has been reduced to just "believe." The leaf of fallacy has opened and caught thousands with its bewitching influence.

Unfolding Leaf of Shallowness

"Now the end of the commandment is charity [love] out of a pure heart" (I Timothy 1:5). In verse 12, Jesus said, "Because iniquity shall abound, the love of many shall wax cold." There seems to be a plague of indifference toward our fellow man. Coldness in religion has chilled so many that the cloak of formality is substituted for reality. The influence of the world upon the Church has brought about this condition, as He said. Wickedness is so prominent that it is winked at.

Due to the laxity of morals of the world, the Church has lowered hers. The opposite should be so. The leaf of shallowness in religion is before us. It is popular to be a member of a church, but where are zeal for souls, prayer, and holy living? They are held at a distance as nonessentials!

Unfolding Leaf of Surfeiting

Pleasure was the main objective of life in the days of Noah. In verses 37 to 39, Jesus again points to a future leaf on the tree. Today pleasure again is the god of millions. How often do you see people content to sit in the dusk of the evening watching nature at work? The front porch is not gone, but the people on that porch have retired to the TV set.

Our country has gone crazy over fast cars, speedboats, and water skis, and the gadgets typical of our age. The Sabbath finds America skimming over highways and lakes, but skimming over reality and things that really count, refusing to face the real issues of life.

No longer can there be enjoyment of life at social gatherings, it seems, without a drink. A few years ago I attended a sales meeting where the speaker stated that the beer companies were beginning a campaign to put beer into the hands of our teen-agers. Look today at the ads, the billboards, and see it going on.

Today the divorce rate is soaring! Men exchange wives as they would cars. Cannot you see the unfolding of the foliage?

"And what shall be the sign of thy coming?" With the foliage of the fig tree comes the summer. With the signs Jesus pointed out comes the trumpet blast. With the missionary outreach mentioned in verse 14, that is nearly a reality, comes the reappearance of our Lord. "When ye shall see all these things, know that it is near, even at the doors" (v. 33). "Watch therefore: for ye know not what hour your Lord doth come" (v. 42). "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

All Out for ... **SAFETY**

By BILL ALEXANDER

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Matthew 10:28).

I HAD A WRECK a couple of weeks ago and landed out of the company's little Volkswagen pickup on my back in the gutter. I was told if I had used a seat belt I wouldn't have landed outside, and wouldn't have had my head bounced off the curb. I suppose they are right. When the little blue wagon was repaired, I saw that a seat belt had been installed. The boss tells me it should be used all the time. I'm glad he's thinking of my welfare.

That seat belt got me to thinking—something I seldom do. There is much stress on safety devices in this fast day and age in which we live. You can buy seat belts to keep you from being thrown out of cars. You can buy shoes with a certain type of sole to keep you from slipping on oily and wet surfaces. You can have fall-out shelters built to keep you from becoming radioactive in case of an atomic attack.

Various state highway departments spend thousands of dollars on guardrails, lights, signs, and divided highways. There are, undoubtedly, millions of dollars spent every year on devices to protect us from others and from ourselves. This is all good. I do not think we should complain.

But I wonder how many people who buy seat belts, who buy special-soled shoes, who have fall-out shelters, who worry about highway safety, will claim the greatest safety device of all times, that

which already has been paid for. There is a safety device that will guard you for eternity. All people have to do is to accept it—no down payment, no signed contract; it's all paid for!

Yes, our Heavenly Father has bought for us the greatest of all safety devices—our redemption! All we have to do is claim it. It's all paid for by the blood of God's only begotten Son, Jesus Christ. And thank God, we can be filled with "all the fullness of God," so we don't have to limp along trusting in our own feeble power. No one will ever see another bargain like this.

All the safety devices on this earth will do us little good when that day comes when we must leave. It makes no difference how much money we have; it makes no difference how good our credit is; it makes little difference how well we lived our lives on earth. If we haven't accepted this greatest of all safety devices—our salvation, which is all paid for—we lose out at the last anyway. But, praise the Lord, we can have it!

EDITORIALS

Continued from page 2

John Fletcher years ago exploded this fantastic fallacy that "a little sin" in either heart or life "keeps one humble." For if sin is the source of humility, then the greatest sinner would be the most humble. On the contrary, Satan, who is the personification of all sin and rebellion against God, is the very embodiment of haughty pride.

Sin does humiliate, but it is itself an expression of evil pride at its worst. For it sets up the human will against the divine will. In fact, the very essence of the first temptation was the desire to be equal to and therefore independent of God. The serpent taunted the woman with the double lie: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil" (Genesis 3:4-5, A.R.V.).

If, as our evangelist brother seems to imply, God's people can never in this life be completely sanctified but must always be unholy in some measure or manner, are we to understand that God is either unable or unwilling to free His children from inner and outer sin? If He is unable to cleanse the heart of that principle of sin so tragically introduced into fallen humanity by the conniving of the adversary, what happens to the omnipotence of God and the adequacy of the atonement in Christ? If, on the other, He is able but unwilling to provide real sanctification in this life, are we to assume that God favors sin more than righteousness? If so, what happens to the holiness of God?

Either the Bible means what it says or it doesn't.

If it means what it says, then the purpose of Christ's coming into the world was that God's people "might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75). If it means what it says, then the object of Christ's atoning death on the Cross so far as the Church is concerned is "that he might sanctify the people with his own blood" (Hebrews 13:12), and I have searched in vain to find any limiting term such as "partly" or "gradually" in this statement.

Are we to suppose that Paul was so far mistaken when he wrote the Thessalonian church that "this is the will of God, even your sanctification" (I Thessalonians 4:3), and told them that "God hath not called us unto uncleanness, but unto holiness" (4:7)? When he prayed, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (5:23), was he asking for that which God is either unable or unwilling to do? If so, why the immediately added promise, "Faithful is he that calleth you, who also will do it" (v. 24)?

We can learn from criticism and attack. Let us cultivate the mind "which was also in Christ Jesus: who . . . humbled himself" (Philippians 2:5-8), and avoid the "very appearance of" pride or "sanctified snobbery." Let testimony be forthright but scriptural, giving glory to God and the grace which gives us inheritance among the sanctified (Acts 20:32). And let us work and pray for the time when people will not be confused by unscriptural definitions of sin and holiness which are the residue of an ancient creed without foundation in the Word of God.

EDITORIAL NOTES . . .

"OPERATION DOORBELL" is under way around the world.

In 4,740 churches and communities at home, and in 892 churches and communities abroad, the search is on for 100,000 brand-new families for the Church of the Nazarene.

Quite beyond numbers are the spiritual values for which these statistics stand. Broadened horizons, strengthened resolves, changed lives, and cleansed hearts are represented by cold, hard figures which can only point beyond themselves to values that cannot be measured.

Do your part today.

★ ★ ★

Next Sunday our Canadian churches will be taking their Thanksgiving Offering for world missions. We look to our Canadian brethren to lead the way again toward the goal of one and a third million dollars in the Thanksgiving Offering this year. The hour is late. The need is great. We must not fail.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Moving Missionaries

Rev. and Mrs. James Graham plan to furlough from Africa in November. Their furlough address will be c/o Mr. H. Clark, 9c Ainslie Place, Perth, Scotland.

Rev. and Mrs. Robert Brown left England for Barbados on August 24, 1962. Their address is P.O. Box 253, Bridgetown, Barbados, West Indies.

Rev. and Mrs. William C. Fowler are on furlough from British Guiana. Their address is 2019 Virginia Avenue, Nacogdoches, Texas.

Lusaka Has Seen Victories

By E. K. WISSBROECKER

Northern Rhodesia

We give God praise and gratitude for many victories this year; especially for the young man, Harry, one of our new Bible school students, who was first contacted by our Scripture classes in the schools. Quite a bit of time is put into those Scripture classes, preparing for them, and traveling to them, and sometimes we are prone to be discouraged with the results. But we have just received a glowing testimony from Harry at our Bible school, and our hearts are encouraged to believe more strongly that "... in due season ye shall reap, if ye faint not." Pray for Harry, Lyson, and also for the first two girls in our Bible school, Sarah and Grace; these are our four new students this year. Continue to pray for Stevan and Harrison as they have returned for their second year of studies. God really blessed them in their first year, and when they returned to help us during their holidays from school, they made a real contribution to the work.

There is no doubt that our national workers are the key to a strong church here in Africa, so we would ask you to just keep all of them on your prayer list, that they will really "let go, and let God" use them in a wonderful way among their own people.

God also answered prayer in sending us a pastor for the church which Ed had been pastoring, and this young man and his wife are really doing a wonderful job in the few weeks that they have been pastoring there. They are Brother and Sister Miti. Brother and Sister Moyo and their fine family of seven children have worked faithfully this year in one of our location churches.

Blind Pastor Kalulu and his wife have also stood by their post this year. Pray that we may be able to work out a plan to send Pastor Kalulu to a school for the blind, so that he may learn to read the new system of Braille; he did learn

to read Braille, but the system has been changed since he learned, and he is not able to use the Braille Bible which we have obtained for him. The difficulty we face is finding someone to pastor his church while he attends school.

Camp and Institute

By WILLIAM PORTER, *Puerto Rico*

Our Camp and Institute came to a successful close last week with an enrollment of 122. Spiritual victories were won in several hard cases, and the Divine Presence swept over the services time after time.

Brother Rodriguez was excellent. All I had to do was to introduce him and turn him loose. He held three revivals in three of the San Juan churches, preached in four young people's zone rallies, and preached at the camp services. The way he went over with the people, and the way the Lord blessed, can be seen in the finances that came in. A total of \$504 from these various sources came in for the evangelist. This is more than they have ever done before, and they did it without any insisting on my part.

I am greatly encouraged with the progress seen in our young people. Many of them are university students, but they are anxious to live for Christ. In the recent meetings one of the very best young men on the district has been praying about his call to preach. He is a natural leader, a university student, a powerful bass singer, and was elected king of the camp.

EVANGELISM

EDWARD LAWLOR, *Secretary*

"Operation Doorbell"

During these challenging days of "Operation Doorbell," have you fasted and prayed and asked God to help you reach new families with the message of full salvation?

Here are special dates to remember:

OCTOBER 14—Sunday School Rally Day

NOVEMBER—Family Membership Month

NOVEMBER 18—Give thanks with an offering for world evangelism and also give thanks with an offering of 10,000 members received by profession of faith.

If every Nazarene family will contact an average of one new family each day during "Operation Doorbell" we will see 100,000 new families placed on our church responsibility list.

In this blind, selfish, sinful world in which we live and work, we can settle for nothing less than "Evangelism First" through "Operation Doorbell" if we



believe that Christ and Christ alone has the answer for every family in and out of the church. Jesus Christ enthroned in the family life of our nation would see divided homes united, destroyed moral convictions restored, and our church challenged for revival through "Evangelism First."

Department of Evangelism Announcing the final 1962 COLLEGE CONFERENCE on Evangelism

For:
Students, Laymen, Faculty,
Evangelists, Pastors,
and District Superintendents

Bethany Nazarene College

Tuesday, Wednesday, Thursday
November 27, 28, 29, 1962

THE N.Y.P.S.

PAUL SKILES, *Secretary*

Youthful voices raised in testimony . . . a speaker who only hours previously has hit a line drive to center field now opens the Word and shares from its abundance . . . a rustic altar lined with seeking, troubled, questioning youth.

How many have heard God speak under these conditions? Only eternity will tell how N.Y.P.S. youth camps and institutes were instrumental in bringing teens and young adults to an encounter with God.

This summer's camping schedule has been full. July's calendar was popular for such activities. *South Carolina District*. Rev. Robert Lamont, reports victory for his area's institute. High on the list of favorites were lakeside devotions and the special speaker, Rev. John Hancock, of West Virginia. International Institute scenes, election of Mary Ruth Huff and Gerald Quick as "Mr. and Miss South Carolina Naza-

rene," and the "Most Outstanding Camper" award to Danny Odom were camp high lights.

Joplin District Youth Camp was held among the natural beauties of Roaring River State Park, Missouri, June 25-29. One hundred sixty-one young people listened to the camp speaker, Rev. L. S. Oliver, district superintendent of Alabama, and thrilled to the music of the Collegiate Quartet of Bethany Nazarene College. Camp Director Rev. Harold Morgan and his staff were responsible for this camp, which massed the largest attendance on record, reports Rev. Wilson Baker.

Rev. H. Ketterling of North Dakota District reports the youth of his district opened their N.Y.P.S. institute July 10 with 137 campers present. Special Speaker Rev. Don Fivecoat was used by the Spirit and left a lasting impression of the implications of holy living. Rev. John Flauers, institute director, and his able staff are to be thanked for their creative work.

N.Y.P.S. camping is concerned with young adults. More districts are discovering the important contributions retreats and camps can make to the lives of this age. Southwestern Ohio District's Young Adult Fellowship director, Rev. Harold E. Platter, and his staff planned the district's first such retreat for June 22-24. About twenty couples enjoyed this unique opportunity for evangelism and soul exercising. Rev. John Howald of Newport, Kentucky, was the speaker. As a climax to the event, Communion was served. "The testimonies and shouts of praise will long be with us."

These are important N.Y.P.S. dates

- Oct. 7 Junior Fellowship membership emphasis
- Oct. 14 Teen Fellowship membership emphasis
- Oct. 21 Young Adult Fellowship membership emphasis
- Oct. 28 Deadline for district reporting
- Dec. 9 American Bible Society Offering
- Jan. 27 to Feb. 3 Youth Week

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for October 7:

Why Christian Beliefs Matter

SCRIPTURE: Matthew 15:8-14; John 3:17-18; II Thessalonians 2:13-17; I Peter 3:15; II Peter 3:14-18 (Printed: John 3:17-18; II Thessalonians 2:13-16; II Peter 3:14-18)

GOLDEN TEXT: *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear* (I Peter 3:15).

All three passages under consideration underscore as a secondary emphasis the fact that Christian faith is more than mental assent to the truth of a proposition. It is that, and it is more. It is also a moral choice or a moral venture; and as such, it involves action—obedi-

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ence to the truth. Further, it is trustful reliance, especially upon the Source of the truth, and so involves peace and assurance.

For example, in the passage from II Thessalonians, those who love the truth are contrasted with those who hate the truth and refuse it. In the passage from II Peter, the error of the wicked who wrest the Scriptures is contrasted with the diligence and steadfastness of those who look for the coming of the Lord in sincerity. Again, in the passage from John the context makes clear the contrast between the one who hates light and loves darkness and the one who "doeth truth" by coming to the light.

But the primary emphasis of the lesson is that the beliefs we hold, in the sense of propositions to which we give mental assent, are vital and determining.

The world of men, according to John 3:17-18, is under judgment for sin, and Christ has come to open a door through which men may escape judgment and obtain salvation. It is therefore a matter of vital concern what men think or believe about Jesus Christ, the Door.

The man who has a fatal infection in his body but who, because of ignorance or prejudice, does not believe in the miracle, germ-killing drugs may die just because he will not make any effort to obtain the help which he does not believe in. If it is objected that he could have the benefits of the medicine without asking, the answer is that this is not possible in spiritual matters. Salvation is a moral matter, and must therefore involve personal choice.

The content of our faith from the

doctrinal and intellectual aspect is exceedingly important. Men must believe in Jesus as the Son of God, and as the atoning Substitute for sin, or else their so-called faith in Him will be too shallow to produce assurance and active obedience. To tamper with the revealed content of the Christian faith is no mere academic matter. It involves the destiny of souls.

We may be grateful that while the true faith is never rationally compulsive, since it involves moral choice, it is nevertheless entirely reasonable. The satisfied heart is not divorced from the satisfied mind.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

THE LOCAL CHURCHES

Britt, Iowa—Zion Church recently closed a summer revival with Rev. and Mrs. J. T. Drye as the evangelistic workers. The Lord richly blessed their ministry with a record attendance over any previous revival in the church's history. The preaching and singing were enjoyed, and many good victories were realized. We thank God for this profitable week of blessing in our church.—GROVER F. BRANSON, *Pastor*.

Evangelist H. G. Purkhiser writes: "I am now beginning my twelfth continuous year in the work of full-time evangelism. During the past twelve months I have conducted revivals or camp meetings on twelve districts in ten states. It has been my privilege to work with some of our finest pastors and best known singers. All of these meetings have been productive, and some especially fruitful. I have an open date for fall, November 14 to 25, which I would like to fill, preferably between Kansas and Ohio. Write me c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

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"SHOWERS of BLESSING" Program Schedule

October 7—"Is Christ Coming Soon? Part II," by Dallas Baggett (featuring music by the Bethany Nazarene College Choir)

October 14—"So You Want to Be a Christian," by Dallas Baggett

October 21—"Divine Safety Vault," by Wilson R. Lanpher

IT STILL WORKS!

ONE of the leading official laymen of our church gave me the above title and urged me to write a brief article covering my nine months of evangelistic work, after an absence from the field of nineteen years while serving as district superintendent.

His real thought was, Will the same gospel, preached in the same way, using the same methods, work today as it did twenty years ago? If I may preface it with the scripture, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6), my answer would be, "Yes." With the blessing of God on the machinery, the old gospel sword still cuts and cuts deep.

ATTENDANCE DIFFICULT: It is more difficult to get the unsaved into the services than it used to be, but with work and prayer it can be done; and once there, I find it about as easy to get them to the altar as it ever was.

WHILE THE IRON IS HOT: In other days you would often have an unsaved man in several services, but those days

seem to be about over. Today they come once. If you do not win them in that service they may not return. The method now is, strike quick and strike hard while the iron is hot, praying earnestly for divine help.

RESULTS: Mrs. Aycock and I have never had the great host of seekers some seem to have, but the results of these nine months have been very gratifying to us, having seen something like fifteen hundred people bow at the altar of prayer.

CHURCH MEMBERSHIP: All my ministry I have believed in and boosted for people to unite with the church. I have a conviction that every revival should net members to the church, and I believe that our laymen would be more interested in having campaigns if they could see more members as a result. During the years I was a district superintendent, I often heard that pastors were not interested in evangelists working for members; but I have not found it that way. I have found pastors very co-operative and anxious for me to

work with them in lining up people for the church.

As an evangelist, I have never taken people into the church. That is a work rightly belonging to the pastor. However, I usually start talking about membership the first Monday night of the meeting and say something about it in every service.

I try to impress on the people that everyone should have a church home and that it should be where they live and not in some town where they used to be. I urge all who are interested to speak to the pastor about it, and also suggest that the board and membership committee urge those who should join to get in touch with the pastor.

WORK WITH PASTOR: I work closely with the pastor in all this and speak personally to many he feels would be desirable members. Not only have we found the pastors very co-operative, but in the nine months we have been back in the field of evangelism 151 have united with the church and 126 have been by profession of faith. To God be all the glory.

By Evangelist JARRETTE AYCOCK

EVANGELISTS' SLATES

Preachers:

A to C

Abla, Glen W. % Publishing House*
 Albright, J. C. 592 Lincoln Ave., Saugus, Mass.
 Frankfort, Ind. Oct. 19 to 28
 Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
 Newport, Vermont Oct. 3 to 14
 Springfield (First), Mass. Oct. 16 to 21
 Allen, Jimmie (J. A.) % Publishing House*
 Conroe, Texas Oct. 3 to 14
 Horatio (De Queen), Ark. Oct. 17 to 28
 Anderson, Gilbert and Sylvia. Preacher and Singers,
 % Publishing House*
 Applegate, Nellie T. 742 Elysian Ave., Toledo 7,
 Ohio
 Aycock, Jarrette and Dell. Preacher and Singer, %
 Publishing House*
 Mansfield, Ohio Oct. 5 to 14
 Topeka (First), Kans. Oct. 18 to 28
 Bailey, E. W. 3589 55th Ave. North, St. Peters-
 burg, Fla.
 Battin, Buford. 3015 47th St., Lubbock, Texas
 Killeen, Texas Oct. 10 to 21
 Irving (First), Texas Oct. 24 to Nov. 4
 Beaty, B. K. Route 4, Taylorville, Ill.
 Benton Ill. Oct. 3 to 14
 St. Charles, Mo. Oct. 18 to 28
 Bebout, R. E. 1873 Channel Drive, Ventura, Calif.

Bender Evangelistic Party, James U. P.O. Box 8635,
 Sulphur Springs, Fla.
 Marietta, Ohio Oct. 3 to 14
 Morristown (First), Tenn. Oct. 21 to Nov. 4
 Bennett, R. Lee. 339 N. Second St., Scottsburg,
 Ind.
 Bertolets, The Musical (Fred and Grace). 1349
 Perkiomen, Reading, Pa.
 Lima, Ohio Oct. 3 to 14
 Akron (Kenmore), Ohio Oct. 19 to 28
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga,
 Tenn.
 Oklahoma City (First), Okla. Oct. 5 to 14
 New Castle (First), Ind. Oct. 17 to 28
 Bierce, Joseph. 913 Indiana St., Route 1, Bicknell,
 Ind.
 Indianapolis, Ind. Oct. 10 to 21
 Collingdale, Pa. Oct. 24 to Nov. 4
 Bishop, G. Preston. 1542 Picardy Circle, Clear-
 water, Fla.
 Berne, Ind. Oct. 7 to 17
 Bluffton (First), Ind. Oct. 18 to 28
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Brookhaven, Miss. Oct. 10 to 21
 Tuscaloosa (First), Ala. Oct. 23 to Nov. 4
 Blythe, Ellis G. 225 Ludlow Ave., Springfield, Ohio
 Highland, Mich. Oct. 4 to 14
 Howell, Mich. Oct. 18 to 28
 Boggs, W. E. % Publishing House*
 Texarkana (First), Texas Oct. 3 to 14
 Kankakee (Fairmount), Ill. Oct. 17 to 28
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Freetown, Ind. Oct. 3 to 14
 Monroeville, Ind. Oct. 17 to 29
 Brand, Willis H., and Wife. Evangelist and Musi-
 cians, P.O. Box 332, Fort Wayne, Ind.
 Garrett, Ind. Oct. 4 to 14
 Painesville, Ohio Oct. 18 to 28
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.
 Houston, Texas Oct. 10 to 21
 Borger, Texas Oct. 24 to Nov. 4
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave.,
 Colorado Springs, Colo.
 Ladoga, Ind. Oct. 10 to 21
 Spencer (First), Ind. Oct. 24 to Nov. 4

Brockmueller, C. W. and Esther. 908 15th Ave.
 So., Nampa, Idaho
 Open dates after October 1
 Brown, Charles. 212 Clay St., Dayton, Ky.
 Brown, J. Russell. % Publishing House*
 Rock Springs, Wyo. Oct. 7 to 14
 Juneau (First), Alaska Oct. 21 to 28
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Brown, W. Lawson. Box 785, Bethany, Okla.
 Junction City, Kans. Oct. 11 to 21
 Kingston, Mo. Oct. 24 to Nov. 4
 Bryan, John "Benny." % Trevecca Nazarene Col-
 lege, Nashville 10, Tenn.
 Columbia (First), Mo. Oct. 3 to 14
 Huntington (First), Ind. Oct. 17 to 28
 Burkhardt, Munroe. Rt. 1, Box 169-A, Elm Mott,
 Texas
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Columbus (Beechwood), Ohio Oct. 10 to 21
 Champaign (Grace), Ill. Oct. 24 to Nov. 4
 Burton, C. C. 412 Monticello St., Somerset, Ky.
 St. Louis (Page-Warson), Mo. Oct. 5 to 14
 Bussey, Iowa Oct. 18 to 28
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado
 Springs, Colo.
 Las Vegas, N.M. Oct. 3 to 14
 Tehachapi, Calif. Oct. 17 to 28
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
 Carleton, J. D., and Wife. Preacher and Singers,
 % Publishing House*
 Carlsen, Harry and Esther. Evangelist and Singers,
 Post Restante, Oslo, Norway
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 Carroll, Morgan. Box 42, Viloria, Ark.
 Carter, E. L. Bluford, Ill.
 Bluford (Markam City), Ill. Nov. 7 to 18
 Casey, H. A. and Helen. Preachers and Singers, %
 Publishing House*
 Mt. Vernon (First), Ill. Sept. 26 to Oct. 7
 Tiffin, Ohio Oct. 10 to 21
 Caudill, Virgil R. Route 3, Troy Road, Springfield,
 Ohio
 Fort Recovery, Ohio Oct. 4 to 14
 West Chester (Pisgah), Ohio Oct. 18 to 28

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Chalfant, Morris. 116 Kentucky Ave., Danville, Ill.
Springfield (First), Ill. Sept. 26 to Oct. 7
St. Louis (Central), Mo. Oct. 8 to 14

Chapman, C. L. 415 S. Mill St., Olney, Ill.

Chapman, W. Emerson. % Publishing House*

Chatfield, C. C. and Flora N. Evangelists and Singers, % Publishing House*
Ft. Madison, Iowa Oct. 3 to 14
Augusta, Kans. Oct. 17 to 28

Clark, Eddie. Route 1, Colona, Ill.

Clark, Gene. 2501 Fernwood, Terre Haute, Ind.
Roseville, Ohio Oct. 10 to 21
Terre Haute (First), Ind. Oct. 25 to Nov. 4

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Franklin, Pa. (U.B.) Oct. 3 to 14
Big Rapids, Minn. Oct. 16 to 28

Clark, Ronald E. 135 E. Shannon Ave., West Carrollton, Ohio
Glens Fork, Ky. Oct. 3 to 14
Washington, Ind. Oct. 17 to 28

Cochran, Richard H. 102 Cora St., Dexter, Mo.

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Wadsworth, Ohio Oct. 3 to 14
Barberton, Ohio Oct. 17 to 28

Cook, Charles T. 433 Plum St., Albany, Ind.

Cooke, J. Mervin. Route 5, Lynn St., Abbottsford, B.C., Canada
Victoria (Esquimalt), B.C., Can. Oct. 3 to 14
Prince Albert, Sask. Oct. 17 to 28

Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
Gladwin, Mich. Oct. 17 to 28
Sparta, Mich. Oct. 31 to Nov. 11

Corbett, C. T. P.O. Box 215, Kankakee, Ill.

Eaton, O. Oct. 3 to 14
Hammond, Ind. Oct. 17 to 28

Cox, C. B. 1322 N. First Ave., Upland, Calif.
Marysville (Hollywood), Calif. Oct. 8 to 14
Oakland (First), Calif. Oct. 18 to 28

Cox, David M. 1857 Walker St., Cincinnati, Ohio
Bruceton Mills (Little Sandy), W.Va. Oct. 3 to 14
Deshler, Ohio Oct. 17 to 28

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Pekin (First), Ill. Oct. 8 to 14
Martinsville, Ind. Oct. 15 to 21

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.

Farnam, Neb. Sept. 26 to Oct. 7

Crews, H. F., and Mrs. Evangelist and Singers, % Publishing House*
Poplar Bluff (First), Mo. Sept. 26 to Oct. 7
Waco (Trinity Hgts.), Texas Oct. 10 to 21

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
Marion (Home Ave.), Ind. Oct. 3 to 14
Speedway City, Ind. Oct. 17 to 28

Cruse, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.
Jacksonville, Ill. Sept. 26 to Oct. 7
Mattoon (E. Side), Ill. Oct. 10 to 21

Crutcher, Estelle. 503 Fourth Ave. South, Nampa, Idaho
Quincy (Emmanuel), Ill. Oct. 9 to 14
Pontiac (First), Ill. Oct. 21 to 28

Custer, Hilar C. % Publishing House*

D to F

Dale, Bennie I. 339 Northeast E St., Linton, Ind.

Danner, Joel. P.O. Box 404, Bethany, Okla.

Darnell, H. E. P.O. Box 929, Vivian, La.
Houston (Oakwood), Texas Sept. 27 to Oct. 7
Indianapolis (E. Side), Ind. Oct. 10 to 21

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Brighton, Colo. Sept. 28 to Oct. 7
Birmingham (First), Ala. Oct. 18 to 28

Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa

DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks (South Shore), Fla.
Sterling (First), Ill. Oct. 7 to 14
Wichita (First), Kans. Oct. 21 to 28

Dennis, Laston and Ruth. Evangelist and Singer, Box 387, Oliver Springs, Tenn.
Covington (E. Side), Ky. Oct. 10 to 21
Terre Haute (E. Side), Ind. Oct. 24 to Nov. 4

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.

Dobbins, C. H. Yoder, Ind.

Dodds, Paul L. 936 S. Chestnut St., Casper, Wyo.

Donaldson, W. R. 118 W. Fourth, La Junta, Colo.
Sheffield (First), Ala. Oct. 4 to 14
Sallisaw, Okla. Oct. 18 to 28

Drye, J. T. % Publishing House*
Puyallup, Wash. Oct. 3 to 14
Hoquiam, Wash. Oct. 15 to 21

Duncan, W. Ray. Waverly, Ohio
Minford, Ohio Oct. 3 to 14
Cardington, Ohio Oct. 17 to 28

Dunham, L. J. Lake Road, Route 2, Eureka, Ill.
El Paso, Ill. Oct. 3 to 14
Washington (Sunnyland), Ill. Oct. 17 to 28

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
Porterville (Woodville), Calif. Oct. 10 to 21
Riverside (First), Calif. Oct. 24 to Nov. 4

Easley, Gordon W. % Nazarene Camp, Anadarko, Okla.

Eason, H. J. 5001 Jasmine Ave., Savannah, Ga.
Nashville (Bethel), Tenn. Oct. 5 to 14
Hernando, Fla. Nov. 1 to 11

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
Wichita, Kansas Oct. 10 to 21
Frederick, Okla. Oct. 25 to Nov. 4

Edwards, L. T., and Wife. 1132 Ash St., Cottage Grove, Oregon

Elsae, Cloyce. Box 18, Vanburen, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.

Emsley, Robert. Bible Expositor, 200 East and West Rd., Buffalo 24, N.Y.
Orland Park, Ill. Oct. 10 to 14
Portland (First), Ore. Oct. 17 to 28

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.

Anaheim, Calif. Oct. 7 to 14
Escondido, Calif. Oct. 17 to 28

Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 7, Tenn.
Dayton (Northridge), Ohio Oct. 5 to 14
Muskegon (First), Mich. Oct. 17 to 28

Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.
Phoenix (Orangewood), Ariz. Oct. 10 to 21
Prescott (First), Ariz. Oct. 22 to 28

Eudaley, O. W. 603 S. Second, Marlow, Okla.
Concordia, Kans. Oct. 17 to 28

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
Woodbury, N.J. (P.H.) Oct. 3 to 14
Richmond, Va. Oct. 17 to 28

Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio
Brooksville, Ohio Oct. 3 to 14
Wilmington, Ohio Oct. 31 to Nov. 11

Files, Gloria, and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
Nazareth (First), Pa. Sept. 27 to Oct. 7
Kingston, N.Y. Oct. 11 to 21

Finger, Joseph. Box 623, Route 1, Orlando, Fla.

Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
South Portland, Maine Oct. 18 to 28
Titusville, Pa. Nov. 1 to 11

Finkbeiner, A. J. % Publishing House*
Red Bluff, Calif. Oct. 3 to 14
Florence, Ore. Oct. 17 to 28

Firestone, Orville. 736 E. 43rd North, Tulsa 6, Okla.
Mexico, Mo. Oct. 4 to 14
El Dorado, Ark. Oct. 18 to 28

Fisher, C. Wm. % Publishing House*
Midland (First), Mich. Oct. 3 to 14
Columbus (Warren Ave.), Ohio Oct. 17 to 28

Fitch, George L. 124 Elder St., Nampa, Idaho

Fitch, James S. 4105 Floral Ave., Norwood 12, Ohio

Fitz, R. G. 215 Chestnut, Nampa, Idaho

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo.
Macon, Mo. Oct. 4 to 14
Murphysboro, Ill. Oct. 24 to Nov. 4

Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.
Evansville (Bethel), Ind. Oct. 3 to 14
Bedford (First), Ind. Oct. 15 to 21

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, % Trevecca Nazarene College, Nashville 10, Tenn.
Neodesha (First), Kans. Oct. 11 to 21
Waycross (First), Ga. Oct. 25 to Nov. 4

Fox, Stewart P. Rt. 2, Box 22, Leesburg, Va.
New Freedom, Pa. Oct. 24 to Nov. 4

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
Cherry Valley, Ohio Sept. 25 to Oct. 7

Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
Arenzville (Bethel), Ill. Oct. 3 to 14
Cuba, Ill. Oct. 31 to Nov. 11

French, W. L. Route 1, Emmett, Arkansas
Birmingham (Cottage Hill), Ala. Oct. 8 to 14
Shawmut, Ala. Oct. 15 to 21

Frodge, Harold C. 201 N-6, Marshall, Ill.
New Richmond, Ohio Sept. 26 to Oct. 7

Wapakoneta, Ohio Oct. 10 to 21

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
Anaheim, Calif. Oct. 7 to 14
Glendale (First), Calif. Oct. 21 to 28

G and H

Gaines, George A. 564 Wellington Rd., Orange, Calif.
Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.
Defiance, Ohio Oct. 26 to Nov. 4

Gawthorp, Loy A. Box 37, Mansfield, Ill.

Geedling, W. W. and Wilma. Preachers and Chalk Artist, 360 E. Wells St., Bushnell, Ill.
Belgrade (Potosi), Mo. Sept. 26 to Oct. 7

La Harpe, Ill. Oct. 10 to 21

Gibbons, Paul. 648 N. Boyer Ave., Gallatin, Tenn.

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
Sacramento (North), Calif. Oct. 1 to 7
Falmouth, Mich. Oct. 18 to 28

Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.

Glaze, Harold. 332 Woodlawn Ave., Hot Springs, Ark.
Nampa (First), Idaho Oct. 7 to 14
Twin Falls (First), Idaho Oct. 17 to 28

Gleason, J. M., and Wife. Preacher and Singers, 931 N. Mueller, Bethany, Okla.

Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.

Gordon, Maurice F. 2417 "C" St., Selma, Calif.

Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.

Grimm, George J. 136 East St., Sistersville, W.Va.
Doylestown, Ohio Oct. 3 to 14
Alliance, Ohio Oct. 17 to 28

Grubbs, R. D. 1714 Madison Ave., Covington, Ky.

Guy, Marion O. Route 5, Muskogee, Okla.
Oklahoma City (Grand Blvd.), Okla. Oct. 3 to 14
Mangum, Okla. Nov. 4 to 18

Haden, Charles E. P.O. Box 245, Sacramento, Ky.
Hartford City (First), Ind. Oct. 3 to 14
Tullahoma (First), Tenn. Oct. 17 to 28

Hall, Carl N. 2125 E. Cedar St., Allentown, Pa.
New Cumberland, Pa. Oct. 8 to 14
Churubusco, Ind. Oct. 19 to 28

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
Hutchinson (Bethany), Kans. Oct. 3 to 14
Carthage (First), Mo. Oct. 17 to 28

Hampton, Pleais and Dorothy. Evangelist and Singers, % Publishing House*
Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.

Harley, C. H. Burbank, Ohio
Gallipolis, Ohio Oct. 3 to 14
Celina, Ohio Oct. 17 to 28

Harrison, Raymond W. 2401 W. Luke Ave., Phoenix, Ariz.
La Moure, N.D. Oct. 3 to 14
Benedict, N.D. Oct. 17 to 28

Harrison, Travis J. % Publishing House*
Harrold, John W. Box 291, Red Key, Ind.
Freedom, Ind. Oct. 3 to 14
Angola, Ind. Oct. 17 to 28

Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.

Hayes, Thomas. % Publishing House*
Hegstrom, H. E. P.O. Box 8, University Park, Iowa
Georgetown, Ill. Oct. 3 to 14
Des Moines (Central), Iowa Oct. 17 to 28

Heriford, Russell W. Box 62, Big Bear City, Calif.

Prosser, Wash. Oct. 10 to 21

Spokane (S. Hill), Wash. Oct. 24 to Nov. 4

Hess, Weaver W. 329 E. Ave. R-7, Palmdale, Calif.
Myrtle Creek, Ore. Sept. 30 to Oct. 7
Malilla, Ore. Oct. 17 to 28

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, New Mexico
Hemingford, Neb. Oct. 3 to 14

Hodgson, Robert E. Box 555, Bethany, Okla.

Wichita (W. Side), Kans. Oct. 3 to 14

Pryor, Okla. Oct. 17 to 28

Hoekle, Wesley W. P.O. Box 3338, Corpus Christi, Texas
San Angelo (First), Texas Sept. 26 to Oct. 7
Nederland, Texas Oct. 10 to 21

Hoffman, Daniel C. 5874 Hopkins Rd., Mentor, Ohio
Toronto, Ohio Oct. 3 to 14
Toloca (Camp Creek), Okla. Oct. 17 to 28

Hokada, James T. Route 1, Parkview, Grafton, W.Va.

Holstein, C. V. 623 Village St., Kalamazoo, Mich.

Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
Norwood (First), Ohio Oct. 10 to 21
Applegate, Mich. (P.H.) Oct. 24 to Nov. 4

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.
New Cumberland (Congol), W.Va. Oct. 4 to 14
New Martinsville, W.Va. Oct. 18 to 28

Hoots, Bob. Box 1, Albany, Ky.

Hoover, Amos. 1451 Ravine Rd., Vista, Calif.

Hopkins, L. C. (Lee). Mounted Route, Nampa, Idaho
Vale, Oregon Nov. 7 to 18

House, John W. 1719 West 19th St., North Little Rock, Ark.

Hubbart, Leonard G. Route 4, Huntington, Ind.
Delta, Ohio Sept. 26 to Oct. 7

Humble, James W. 219 Elder St., Nampa, Idaho
W. Hartlepool, England Oct. 6 to 18
Lurgan, No. Ireland Oct. 20 to Nov. 8

Hutchinson, C. Neal. % Publishing House*
Erle (First), Pa. Oct. 4 to 14
Richmond (S. Side), Va. Oct. 18 to 28

I to L

Ice, Charles and Betty. 8404 Asher Ave., Little Rock, Ark.
Fort Smith (First), Ark. Sept. 30 to Oct. 7
Heber Springs, Ark. Oct. 10 to 21

Ide, Charles D. 4875 Aleda, S.E., Grand Rapids, Mich.

Postoria, Ohio Oct. 4 to 14

Arlington (Calvary), Va. Oct. 18 to 28

Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.

Kutztown, Pa. Oct. 4 to 14

Beaver Falls (College Hill), Pa. .. Oct. 18 to 28

Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas

Plainview (First), Texas .. Sept. 27 to Oct. 7

Beaumont (First), Texas Oct. 12 to 22

Iserberg, Don. Chalk Artist-Evangelist, 437 Breesee, Bourbonnais, Ill.

Greenville, Pa. Oct. 3 to 14

Muncie (Wheeling Ave.), Ind. .. Oct. 17 to 28

Jackson, R. W. 704 Fern St., Nampa, Idaho

Yakima (Home Miss.), Wash. Sept. 23 to Oct. 7

Pleasant View, Wash. Oct. 21 to 28

James, Melvin R. 771 Esther St. N.W., Warren, Ohio

Youngstown (Boardman), Ohio .. Oct. 7 to 14

McKeesport, Pa. Oct. 17 to 28

Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio

Open dates for October & November

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.

Johnson, Everette A. 214 Malvern St., Monroe, La.

Chariton, Iowa Oct. 4 to 14

Southport, Ind. Oct. 18 to 28

Johnston, Lester. 11510 S. Union, Chicago 28, Ill.

Jones, A. K. 315 Harmon Ave., Danville, Ill.

Gladewater, Texas Oct. 3 to 14

Davenport, Okla. Oct. 17 to 28

Jones, Claude W. R.F.D. 3, Bel Air, Md.

Salisbury, Md. Oct. 3 to 14

Royersford, Pa. Oct. 17 to 28

Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.

Keith, Donald R. % Publishing House*

Bath, N.Y. Oct. 3 to 14

Marshall, Mo. Oct. 17 to 28

Kelly, Arthur E. 511 Dogwood, Columbia, S.C.

Charleston (Elk River), W.Va. .. Oct. 3 to 14

Augusta, Ga. Oct. 17 to 28

Knight, George M. 118 Hughes Ave., Oildale, Calif.

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.

Trinway (Cooperdale), Ohio Oct. 9 to 21

Bartlesville (First), Okla. Oct. 23 to Nov. 4

Langford, J. V. 701 N. First, Henryetta, Okla.

Oakes, N.D. Oct. 10 to 21

Ellendale, N.D. Oct. 24 to Nov. 4

Lanier, John H. Poplar St., Junction City, Ohio

Blue Island, Ill. Sept. 26 to Oct. 7

Bergholz, Ohio Oct. 10 to 21

Lanternman, R. S. % Publishing House*

Latham, E. L. Nazarene Acres, Mechanicsburg, Ill.

Law, Dick and Lucille. Preachers and Singers, % Publishing House*

Batavia (Newtonville), Ohio Oct. 3 to 14

Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, Route 1, Earl Park, Indiana

Cedar Falls, Iowa Oct. 7 to 14

Bettendorf, Iowa Oct. 15 to 21

Leih, John. 40936 Mayberry, Hemet, Calif.

Castle Rock, Wash. Nov. 5 to 11

Leih, Martin. 124 W. Palm Drive, Arcadia, Calif.

Sunnydale, Wash. Oct. 3 to 14

Walla Walla (Aldersgate), Wash. Oct. 17 to 28

Leonard, James C. 223 Jefferson St., Marion, Ohio

Coschocton (First), Ohio Oct. 10 to 21

Ironton (Coal Grove), Ohio Oct. 23 to 28

Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.

Bethel, Kansas Oct. 5 to 14

East Moline, Ill. Oct. 19 to 28

Lewis, Ellis. 6706 N.W. 31st, Bethany, Okla.

Shreveport (Queensborough), La. Oct. 3 to 14

Lewis, Ralph L. % Asbury Theological Seminary, Wilmore, Ky.

Liddell, T. T. 8819 S. Fairfield, Evergreen Park 42, Ill.

Circleville, Ohio Sept. 30 to Oct. 7

Mount Vernon, Ohio Oct. 10 to 21

Lipker, Charles H. Route 1, Alvada, Ohio

Eureka (First), Calif. Oct. 4 to 14

Moscow (First), Idaho Oct. 18 to 28

Lykins, C. E. 603 Stratton Way, Decatur, Ind.

Pasadena, Calif. Oct. 9 to 11

Ossian, Ind. Oct. 31 to Nov. 11

Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. and Mary. 119 W. Rambler, Elyria, Ohio

The Plains, Ohio Oct. 4 to 14

Watseka, Ill. Oct. 18 to 28

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Paul. % Publishing House*

Vancouver (Central), Wash. Oct. 8 to 14

Arcata, Calif. Oct. 17 to 28

Martin, Vern. Route 1, Fruitland, Idaho

Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas

Odessa (First), Texas Oct. 5 to 14

Dallas, Texas (F.M.) Oct. 17 to 28

McCullough, Forrest. % Publishing House*

Knoxville, Iowa Oct. 11 to 21

Oklahoma City (Crown Hgts.), Okla. Oct. 25 to Nov. 4

McDonald, Ray. 5958 Southwind, Houston 21, Texas

Jackson (Van Winkle), Miss. Oct. 1 to 7

McDowell, Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.

Buena Park, Calif. Sept. 26 to Oct. 7

Hollydale, Calif. Oct. 10 to 21

McFarland, C. L. Michigantown, Ind.

McGuire, W. M., and Wife. 209 Rhea Circle, Lakeland, Florida

McMahon, Louis O. % Publishing House*

Ventura, Calif. Oct. 10 to 21

Monterey Park, Calif. Oct. 24 to Nov. 4

McWhirter, G. Stuart. Cordova, Alabama

Meadows, A. G. P.O. Box 972, Glendale, Arizona

Meadows, Naomi; and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson, Norwood, Ohio

Waterloo, Ind. Oct. 3 to 14

Springfield (S. Side), Ill. Oct. 17 to 28

Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio

Mansfield (First), Ohio Oct. 31 to Nov. 11

Meyer, Virgil G. 3112 Willow Oak Dr., Fort Wayne, Ind.

Grand Forks, N.D. Oct. 8 to 14

Winona, Minn. Oct. 17 to 28

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.

Roswell (Central), N.M. Oct. 10 to 21

Trinidad, Colo. Oct. 24 to Nov. 4

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio

Centerville, Ind. Oct. 10 to 21

Williamsport (Darbyville), Ohio

Miller, Harold F. 307 Townsend Ave., Lake Wales, Fla.

Rushville, Ind. Sept. 27 to Oct. 7

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.

Chula Vista (First), Calif. Oct. 4 to 14

Vancouver (First), B.C., Can. Oct. 17 to 28

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.

Baytown (First), Texas Oct. 3 to 14

South Gate (First), Calif. Oct. 17 to 28

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Somerset, Pa. Oct. 3 to 14

Martins Ferry, Ohio Nov. 7 to 18

Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.

Danville (First), Ill. Oct. 12 to 14

Concord (First), Calif. Oct. 26 to 28

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas

Moore, Franklin M. Box 302, Castle Rock, Colo.

Sidney, Ohio Sept. 26 to Oct. 7

St. Marys, Ohio (P.H.) Oct. 10 to 21

Moore, Sartell. 7 Ferro-Monte Ave., Kenvil, N.J.

Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.

Western States October

Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis, 1, Ind.

Portola, Calif. Oct. 3 to 14

Morgan, M. Kimber. % Publishing House*

East Cleveland (First), Ohio Oct. 3 to 14

Elyria, Ohio Oct. 17 to 28

Mounts, Dewey and Wavolene. Evangelists and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.

Mounts, Paul E. P.O. Box 84, Bethany, Okla.

Murphy B. W. 2952 Fourth Ave., Huntington, W.Va.

Corbin, Ky. Oct. 1 to 7

Ashland City, Tenn. Oct. 21 to 28

Myers, J. T. 502 Lafayette St., Danville, Ill.

Goshen, Ohio Sept. 26 to Oct. 7

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.

Robinson, Ill. Oct. 5 to 14

Charleston, Mo. Oct. 17 to 28

Noggle, James R. 717 Kimbal Ave., Grand Junction, Colo.

Norris, Roy and Lilly Anne. Evangelist and Singers, % Publishing House*

Lexington, Ohio Oct. 3 to 14

Norsworthy, Archie N. 113 Asbury, Bethany, Okla.

Norton, Joe. Box 143, Hamlin, Texas

Johnson (Bethel), Kans. Oct. 4 to 14

Derby, Kansas Oct. 18 to 28

Nutter, C. S. P.O. Box 48, Pattersburg W.Va.

Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.

Palmer, "Bob." 1320 Grandview Ave., Portsmouth, Ohio

Manchester (Aberdeen), Ohio Oct. 1 to 7

West Portsmouth, Ohio Oct. 8 to 14

Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.

Tulsa (University), Okla. Oct. 3 to 14

Richland Center, Wis. Oct. 17 to 28

Passmore Evangelistic Party, The A. A. Evangelist and Singers, % Publishing House*

Council Bluffs (Emmanuel), Iowa Oct. 5 to 14

Connersville (First), Ind. Oct. 19 to 28

Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas

Patterson, A. B. Box 568, Abbotsford, B.C., Canada

Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas

Sand Springs, Okla. Sept. 27 to Oct. 7

Pease, Denver. 14 N. Dayton St., Rockford, Mich.

Pestana, George C. 3 Swan Court, Walnut Creek, Calif.

Peters, Joseph W. P.O. Box 22, Virden, Ill.

Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.

Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.

St. Louis, Mich. Oct. 11 to 21

Unionville, Mich. Oct. 25 to Nov. 4

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.

McComb (First), Miss. Oct. 4 to 14

Danville, Ill. Oct. 15 to 21

Pittenger, Twyla. Shelby, Ohio

Munith, Mich. Oct. 3 to 14

Boswell, Pa. Oct. 17 to 28

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

Clermont, Ind. Oct. 10 to 21

Ottawa (First), Ill. Oct. 24 to Nov. 4

Potter, Lyle and Lois. Sunday School Evangelists, % Publishing House*

S.W. Ind. S.S. Tour Oct. 11 to 19

Kansas City (Central), Kans. Oct. 23 to 28

Prentice, Carl and Ethel. Preacher and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.

Fayetteville, Ark. Oct. 4 to 14

Crowley (Ellis), La. Oct. 18 to 28

Purkisher, H. G. % Publishing House*

Cincinnati (Stanton), Ohio Oct. 3 to 14

Boulder (First), Colo. Oct. 17 to 28

Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.

Jacksonville (Normandy), Fla. Oct. 14 to 21

Jacksonville (Panama Pk.), Fla.

..... Oct. 25 to Nov. 2

Richards, Alvin D. and Annabelle. Preacher and Singers, 5103 Thompson Rd., Linden, Mich.

Kenmore, N.D. Nov. 7 to 11

Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.

New Castle, Ind. (W.M.) Oct. 3 to 14

Evansville (Vict. Chap.), Ind. Oct. 17 to 28

Robbins, James. 1817 "F" St., Bedford, Ind.

Gary, Ind. Oct. 3 to 14

Waukegan, Ill. Oct. 17 to 28

Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.

Robinson, Paul E. P.O. Box 981, Dayton, Ohio

Rodgers, Clyde B. 505 Lester Ave., Nashville, Tenn.

Hurricane, W.Va. Oct. 3 to 14

Brentwood, N.Y. Oct. 17 to 28

Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio

Orbisonia, Pa. Oct. 3 to 14

Wichita, Kans. Oct. 17 to 28

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.

St. Clairsville, Pa. Oct. 3 to 14

Fairview (Ellisville), Ill. Oct. 31 to Nov. 11

Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.

Rushing, Charles and Emma Jean. Preacher and Singers, % Publishing House*

Rust, Everette F. 420 Sherman, Alva, Okla.

S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.

Louisville (Broadway), Ky. Oct. 8 to 14

Bennettsville, S.C. Oct. 21 to 28

Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. 905 S. Lahoma, Norman, Okla.

Bethany (Westgate), Okla. Oct. 10 to 14

Woodward (First), Okla. Oct. 15 to 21

Sellick, R. T. Box 22, Oxford, N.S., Canada

Edmonton (First), Alta. Oct. 10 to 21

Edmonton, Alberta Oct. 23 to Nov. 4

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio

Tallmadge, Ohio (Evang. Cong.) Oct. 7 to 21

Sharp, L. D. 1026 Dayton, Wichita, Kansas

Kingfisher, Okla. Oct. 4 to 14

Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., York, Sask., Canada

Yorkton, Sask. Oct. 10 to 21

Moose Jaw, Sask. Oct. 24 to Nov. 4

Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio

Findlay (First), Ohio Oct. 17 to 28

Mansfield (First), Ohio Oct. 31 to Nov. 11

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Sheets, Lloyd Dean. Box 165, Waverly, Ohio
Shomo, Philip and Miriam. Preachers and Singers,
 % Trevecca Nazarene College, Nashville 10, Tenn.
 Hershaw, W.Va. Oct. 3 to 14
 Kittanning, Pa. Oct. 17 to 28
Short, J. W. and Frances. % Publishing House*
Sisk, Ivan. Box 17022, San Diego, Calif.
 Long Beach (North), Calif. Oct. 3 to 14
 Santa Ana (First), Calif. Oct. 17 to 28
Slater, Glenn. 320 South 22nd St., Independence,
 Kansas
 Clinton, Iowa Oct. 3 to 14
 Ottumwa (North), Iowa Oct. 17 to 28
Slater, Hugh. % Publishing House*
 Maple Valley, Wash. Sept. 27 to Oct. 7
 Stockton (First), Calif. Oct. 11 to 21
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Smiley, Thos. R., and Wife. % Gen. Del., Odon,
 Ind.
Smith, Billy and Helen. Evangelist and Singers,
 816 McKinley Ave., Cambridge, Ohio
Smith, Charles Hastings. P.O. Box 778, Bartles-
 ville, Okla.
Smith, C. B. Box 505, Vernon, Ind.
Smith, Ottis E. Route 1, Edinburg, Pa.
 No. Syracuse, N.Y. Sept. 27 to Oct. 7
 Elmira, N.Y. Oct. 11 to 21
Smith, Paul R. 305 Central Ave., Spencer, W.Va.
 Bristol, Pa. Oct. 4 to 14
 Westminster, Md. Oct. 18 to 28
Snow, Loy. 5415 S. Heights Ave., Indianapolis 27,
 Ind.
Sparks, Asa. 63 Lester Ave., Nashville 10, Tenn.
 Ravenswood, W.Va. Oct. 10 to 21
 Charleston (Loudendale), W.Va.
 Oct. 24 to Nov. 4
Sprawls, Earl L. 1317 Lakeview Ave., Battle
 Creek, Mich.
 Temple, Mich. Oct. 5 to 14
 Owosso, Mich. Oct. 19 to 28
Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Poughkeepsie, N.Y. Oct. 3 to 14
 East Liverpool, Ohio (S.A.) Oct. 17 to 28
Stafford, Daniel. Box 11, Bethany, Okla.
 Freedom, Okla. Oct. 4 to 14
 Oklahoma City (Cap. Hill), Okla. Oct. 17 to 28
Stallings, Oscar. 2708 Stallings Lane, Jonesboro,
 Ark.
Steele, J. J. P.O. Box 1, Coffeyville, Kansas
 Nevada, Mo. Oct. 3 to 14
 Kalvesta, Kans. Oct. 17 to 28
Steinger, Dwight F. Chalk-Artist Evangelist, 135
 Floral Ave., Portland, Ind.
 Owosso, Mich. Oct. 10 to 21
 Reading, Mich. Oct. 28 to Nov. 4
Stewart, Paul J. P.O. Box 850, Jasper, Alabama
 Charleston (First), W.Va. Oct. 8 to 14
 Lexington (First), Ky. Oct. 15 to 21
Strack, W. J. Box 112, Jefferson, Ohio
 Paterson, N.J. Oct. 2 to 14
 Alexander, Va. Oct. 16 to 28
Swisher, Ralph and Connie. Preachers and Musi-
 cians, 722 Heyward St., Columbia, S.C.
 Amelia, Ohio Oct. 3 to 14
 Cincinnati (Chase Ave.), Ohio Oct. 17 to 28
Tarvin, E. C. California, Ky.
 Gary, Ind. Oct. 4 to 14
 Payne, Ohio Oct. 31 to Nov. 11
Taylor, Emmett E. % Publishing House*
Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20,
 Ohio
 St. Bernice, Ind. Oct. 10 to 21
 Danville (S. Side), Ill. Oct. 24 to Nov. 4
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Chicago (Austin), Ill. Oct. 3 to 14
 Pittsburgh (Linc. Pl.), Pa. Oct. 18 to 28
Thomas, James W. Box 143, Gravette, Ark.
 Granby, Mo. Oct. 3 to 14
Trissel, Paul D., and Family. Evangelist and
 Singers, 341 Emmett St., Battle Creek, Mich.
 Van Wert, Ohio Oct. 9 to 14
 Canon City, Colo. Oct. 25 to Nov. 4
Tucker, L. M. 417 Long St., Cambridge, Ohio
Turpel, John W. Route 2, Minesing, Ontario,
 Canada
 Amherst, N.S., Canada Oct. 3 to 14
 Dixfield, Maine Oct. 17 to 28

U to Z

Underwood, G. F., and Wife. Preachers and Singers,
 1834 Westlawn S.W., Warren, Ohio
 Tulsa (Springdale), Okla. Oct. 25 to Nov. 4
Van Slyke, D.C. 508 16th Ave. So., Nampa, Idaho
 Wachtel, David K. 1025 Berwick Trail, Madison,
 Tenn.
Wagner, Betty. % Publishing House*
 Eastland, Texas Oct. 5 to 14
 Herrin, Ill. Oct. 18 to 28
Walker, W. B. % Publishing House*
 Fairborn (Wrightview), Ohio Oct. 3 to 14
 Springfield (First), Mo. Oct. 17 to 28
Wallin, Henry B. 1414 N. Hill Ave., Pasadena,
 Calif.
 El Cajon, Calif. Sept. 26 to Oct. 7
 Oregon City, Ore. Oct. 18 to 28

*Nazarene Publishing House, P.O. Box 527, Kansas
 City 41, Mo.

Ward, Lloyd and Gertrude. Preacher and Chalk
 Artist, 2710-C Fowler St., Ft. Myers, Fla.
 Abilene, Texas Oct. 10 to 21
 Houston (Irvington), Texas Oct. 24 to Nov. 4
Watson, C. R. Sealy, Texas
Watson, Paul. 311 N.W. Seventh St., Bentonville,
 Ark.
 Fontana, Calif. Oct. 3 to 14
 Costa Mesa, Calif. Oct. 24 to Nov. 4
Weatherby, T. O. 1106 So. 30th Ave., Yakima,
 Wash.
 Snoqualmie, Wash. Oct. 3 to 14
 Hermiston, Ore. Oct. 21 to 31
Weathers, C. G. and Florence. 811 N. Sinclair,
 Tavares, Florida
 Danville (Cedar Grove), Ill. Oct. 10 to 21
 Anna, Ill. Oct. 24 to Nov. 4
Weaver, W. E., and Wife. Preacher and Singers,
 149 E. Randall St., Coopersville, Mich.
 Nashville, Mich. Oct. 3 to 14
 Ionia, Mich. Oct. 17 to 28
Weeks, James A. 7641 Gwenwyn Drive, Cincinnati
 36, Ohio
 Franklin, Ohio Oct. 10 to 21
 Dayton (Central), Ohio Oct. 24 to Nov. 4
Wells, Kenneth and Lily. Evangelists and Singers,
 Box 1043, Whitefish, Mont.
 Haverhill, Mass. Oct. 3 to 14
 Open date Oct. 17 to 28
White, W. T. 116 E. Keith, Norman, Okla.
 Mishawaka, Ind. Oct. 3 to 14
 Ludlow (Miles Rd.), Ky. Oct. 17 to 28
Whitley, C. M., and Wife. Preacher and Singer,
 % Publishing House*
 Iola, Kans. Sept. 26 to Oct. 7
 Tulsa, Okla. Oct. 17 to 28
Williams, Earl C. % Publishing House*
 Smyrna, Ga. Oct. 5 to 14
 Edmond (Waterloo), Okla. Oct. 17 to 28
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Williams, L. W. 1026 So. 17th St., New Castle,
 Ind.
Willison, Otto R. 2910 N. College, Bethany, Okla.
 Oklahoma City (Shields), Okla. Oct. 3 to 14
 Tulsa (Valley View), Okla. Oct. 17 to 28
Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. % Publishing House*
 Winamac, Ind. Oct. 7 to 14
 Findlay (Summit), Ohio Oct. 17 to 28
Wolfe, E. D. % Publishing House*
 Fayette, Ohio Oct. 3 to 14
 Saginaw (Sheridan), Mich. Oct. 17 to 28
Wood, Eugene. 2527 Niles, Apt. 4, Bakersfield,
 Calif.
Woodward, Daniel F. P.O. Box 853, Portsmouth,
 Ohio
 Willard, Ohio Oct. 3 to 14
 New Albany (E. Side), Ind. Oct. 21 to 28
Woodward, George P. Artist-Evangelist, 326 Dry
 Run Rd., Monogahela, Pa.
 Uhrichsville, Ohio Oct. 5 to 14
 Newark (First), Ohio Oct. 19 to 28
Woolman, J. L. % Publishing House*
 Baxter Springs, Kans. Oct. 10 to 21
 Chillicothe (First), Ohio Oct. 24 to Nov. 4
Worcester, Gerald. 11629 E. 164th St., Norwalk,
 Calif.
Wordsworth, E. E. 107 E. Sammamish Road, North,
 Redmond, Wash.
Wright, Fred D. Route 1, Hometown, Ind.
 Gaston, Ind. Oct. 3 to 14
 Muncie (Eaton), Ind. Oct. 17 to 28
Zimmerlee, Don and June. Preacher and Singer,
 2060 S. Florissant Rd., Florissant, Mo.
 De Kalb, Ill. Oct. 3 to 14
 Rolla, Mo. Oct. 17 to 28

Singers:

Ashby, Kenneth and Geneva. Singers and Musicians,
 1254 E. Thompson Rd., Indianapolis 27, Ind.
Bailey, Clarence and Thelma. Song Evangelists,
 Route 4, Portland, Ind.
Baldrige, Willis and Velma (DeBoard). Song
 Evangelists, 24 Shari Lane Drive, East St. Louis,
 Ill.
Bierce, Jack. Song Evangelist, % Publishing
 House*
 Nashville (Grace), Tenn. Oct. 7 to 14
 Birmingham (First), Ala. Oct. 18 to 28
Bolin, James. Singer, Box 114, O.N.C., Kankakee,
 Ill.
 Glendale (Springdale), Ohio
 Brown, Curtis R. Song Evangelist, 449 Bressee
 Ave., Bourbonnais, Ill.
 Kankakee (College Ch.), Ill. Oct. 7 to 14
 Indianapolis (W'brook), Ind. Oct. 17 to 28
Callihan, Jim and Evelyn. Singers and Musicians,
 Box 3123 O.B., Dayton 31, Ohio
Carmickle, James and Juanita. Singers, and Musi-
 cians, 4023 Mesa Ave., Sarasota, Fla.
 Lakeland (Lakewide), Fla. Oct. 15 to 21

Coulter, Miss Phyllis. Song Evangelist, 1430
 Fletcher Ave., Indianapolis, Ind.
Crider, Jim and Janet. Singers and Musicians, Box
 157, Shirley, Ind.
 Georgetown (First), Ill. Oct. 3 to 14
Darm, Jean and Jane. Song Evangelists, 338
 Michigan Ave., Adrian, Mich.
Davis, Leland R. Song Evangelist, Nazarene District
 Center, R.D. 1, Louisville, Ohio
 Youngstown, Ohio Oct. 7 to 14
 Open dates, Oct. 15 through November
Dennis, Darrell and Betty. Song Evangelists and
 Musicians, % Publishing House*
 Indianapolis (E. Side), Ind. Oct. 12 to 21
Dunnire, Ralph and Joann. Singers and Musicians,
 202 Garwood Dr., Nashville 11, Tenn.
 Mt. Vernon (First), Ohio Oct. 10 to 21
 Cabin Creek (Chelvan), W.Va. Oct. 24 to Nov. 4
Everleth, Lee and Judy. Song Evangelists, 618
 Eighth St., Marietta, Ohio
Fagan, Harry, and Wife. Singers and Musicians,
 R.D. 1, Box 93, Carmichaels, Pa.
Ford, A. E. and Mrs. Song Evangelists, 647 W.
 Lincoln St., Caro, Mich.
Gillespie, Sherman and Elsie. Song Evangelists,
 1614 N. Rector, Muncie, Ind.
Godfrey, Laura M. Singer, 797 N. Wilson, Pasa-
 dena 6, Calif.
Granger, Miss Marjorie. Song Evangelist, 3634
 Blaine Ave., St. Louis 10, Mo.
Green, James and Rosemary. Singers and Musi-
 cians, 1201 Bower Ct., New Castle, Ind.
 Lafayette (First), Ind. Oct. 8 to 14
 Indianapolis (First), Ind. Oct. 21 to 28
Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Indiana
 Indianapolis (E. Side), Ind. Oct. 10 to 21
Hodge, Ralph and Mrs. Song Evangelists and Musi-
 cians, 417 Lawrence St., Benton, Ill.
Hostetler, Robert L. Song Evangelist, 1017 E.
 Firmin, Kokomo, Ind.
Jantz, Calvin and Marjorie and Carolyn. Singers and
 Musicians, c/o Publishing House*
 Fostoria, Ohio Oct. 8 to 14
 Newport (First), Ky. Oct. 17 to 28
Keller-York Party, The. Singers and Musicians,
 Box 444, Nampa, Idaho
Kelly, Don and Helen (Greenlee). % D-26, 1237
 Perrysville Ave., Danville, Ill.
 Indianapolis (W. Side), Ind. Oct. 17 to 28
Seima (Harris Chapel), Ind. Oct. 31 to Nov. 11
Kennedy, Roger D. Song Evangelist, 3437 E.
 Carpenter Rd., Flint, Mich.
McCoy, Norman E. Song Evangelist, 1318 East
 28th St., Anderson, Ind.
 Plymouth, Mich. Oct. 10 to 21
McNutt, Paul W. Song Evangelist, % Publishing
 House*
 East Cleveland, Ohio Oct. 3 to 14
 Orlando, Fla. Oct. 15 to 21
Meredith, Dwight and Norma Jean. Song Evan-
 gelists and Musicians, % Publishing House*
 Oklahoma City (S. Side), Okla. Oct. 3 to 14
 Maysville, Ky. Oct. 17 to 28
Miller, Mrs. Ruth E. Song Evangelist, 111 W. 46th
 St., Green Tree Acres, Reading, Pa.
Mitchells, The Musical (Lloyd and Addie). Song
 Evangelists and Musicians, R.D. 1, Summerville,
 Pa.
 Emlenton, Pa. Oct. 19 to 21
 Monogahela, Pa. Nov. 15 to 25
Mund, Fred A. Song Evangelist, 10101 Coburg
 Lands Drive, St. Louis 37, Mo.
Osburn, Brian. Blind Song Evangelist, 2206 Oregon
 Ave., Orlando, Fla.
Paul, Charles L. Song Evangelist, Route 5, Cooke-
 ville, Tenn.
Qualis, Paul M. Song Evangelist, 5441 Lake Jes-
 samine Dr., Orlando, Fla.
 Lafayette (First), Ga. Oct. 1 to 7
 Charleston (First), W.Va. Oct. 8 to 14
Richards, Larry. Song Evangelist, P.O. Box 6,
 Martinsville, Ind.
Rushing, Dee and Bernadene. Singers and Musicians,
 King City, Mo.
Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway
 67, St. Louis 36, Mo.
Sigler, Ray. Song Evangelist, 4001 Kings Highway,
 Dayton 6, Ohio
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Lexington, Ky. Sept. 30 to Oct. 7
 New Castle (First), Ind. Oct. 17 to 28
Tippitt, Warnie. Song Evangelist, % Publishing
 House*
Waterman, George R. Song Evangelist, 85 Wendell
 St., Cambridge, Mass.
 Newmarket, Ontario Nov. 11 to 18
Whisler, John F. Blind Singer, 404 N. Francis,
 Carthage, Mo.
 Kingfisher, Okla. Oct. 4 to 14
 E. St. Louis (Alorton), Ill. Oct. 25 to Nov. 4
Wilkinson Trio (Lloyd M., Wife, and Daughter
 Margaret). 1104 Penn St., Columbus, Ind.
Williams, Miss Eileen. Song Evangelist, 9061 Clint.
 Col. Rd., West Chester, Ohio
Yoakum, Mrs. Beatrice. Song Evangelist, 309 W.
 Jackson Blvd., Medford, Oregon

William Franklin Graham, Sr., Dead at Seventy-four

CHARLOTTE, N.C. (E.P. Special)—William Franklin Graham, Sr., father of Evangelist Billy Graham, died here August 28, 1962; he was seventy-four. Mr. Graham suffered a stroke a year ago and had been in ill health ever since. He was taken to the hospital Monday evening, August 27, and died the following day.

Funeral services were held August 29 in the Calvary Presbyterian Church, Charlotte, where Mr. Graham was a member.

He was a dairy farmer and lived until his death on the farm near Charlotte where Evangelist Graham, his brother and sisters were all raised. The deceased is survived by his wife, Morrow Coffey Graham, and his sons and daughters.

Evangelist Billy Graham was home in nearby Montreat at the time and was able to attend the funeral, along with many other friends and members of the Billy Graham Evangelistic Association.

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Government Austerity Measures Hit Missions in Korea and Taiwan

NASHVILLE, TENN. (MNS)—Korea's currency devaluation and Taiwan's tax hike have created financial hardships for church missions in those countries, reports to the Board of World Missions of the Presbyterian Church in the U.S. (Southern) revealed here.

In Korea a surprise government action altered the rate of exchange from 1,300 *hwan* for one U.S. dollar to 130 to the dollar. Although this measure was apparently adopted to bolster Korean currency and support the government's economic development program, it created a hardship for missionaries, the report showed.

An earlier action by the Chinese Nationalist government on Taiwan had upped taxes and utility rates by 30 per cent, and this in turn caused the price of some consumer items to climb by 20 to 35 per cent within forty-eight hours.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

I have always been under the impression that when you are saved you are set apart and pure, and that sanctification is a dedication of our lives to God and His work. Most people, however, believe that it is sanctification which sets one apart and makes him pure. Their belief is contrary to I John 3:9, which says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Born again means to be saved. Therefore, if being saved takes all sin out of your heart, how can being sanctified take out inbred sin? Please explain this to me and give me scripture.

Your problem seems to be twofold. First, you apparently have not understood the Biblical teaching that there are two kinds of sin—the acts or deeds or sins we commit and the sinful nature which we inherit. I John 3:9 does not say that being saved takes all sin out of your heart. It says that God's regenerating grace enables you to live without sinful deeds or acts. "Commit sin" and "sin" are verbs and refer to doing. The child of God cannot commit sin, in exactly the same sense that a truthful man cannot lie, and an honest man cannot steal.

Forgiveness of sins and grace to live without willful transgressions of God's known law do not deal with the problem of inherited sin, the tendencies and dispositions of the carnal mind. The Corinthians were "babes in Christ," Paul's brethren in the Lord; yet he writes, "I . . . could not speak unto you as unto spiritual, but as unto carnal, . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Corinthians 3:1-3) To the Galatian Christians, Paul writes that "the flesh lusteth against the Spirit, and the Spirit against

the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17). This problem exists until the flesh is crucified "with the affections and lusts" (Galatians 5:24; Romans 6:6).

Now, entire sanctification is God's way of dealing with *inner* sin, the carnal mind, the "root of bitterness" which springs up to trouble and defile (Hebrews 12:14-15). "If we walk in the light, as he is in the light"—and John makes it abundantly clear that no sinner is walking in the light—"we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The other side of the problem seems to be in the meanings you attach to "set apart" and "pure." The justified Christian is indeed "set apart" in that he becomes a child of God and the work of redemption has begun in him. He is "pure" in the sense that he is freed from sinning. But there yet remains the deeper purging from inner sin which is the sanctifying work of the Holy Spirit in His fullness (Acts 15:8-9; II Corinthians 7:1; Ephesians 5:25-27; I John 3:3).

We know that the Church will be raptured just before the great tribulation period, but the world and time will go on without us much as it is today. Those who are left here and those born during the tribulation period or after the rapture who might come to believe and trust in Jesus will never be a part of the bride. Is this correct? If so, what rank will they have in heaven?

There will be no difference in heaven among those who are redeemed by the blood of Christ due simply to the time of their salvation. God's purpose is to make all the redeemed one in Christ forever, in whatever dispensation on earth they might have lived (Ephesians 2:11-22; Hebrews 12:22-24). As I un-

derstand it, the whole company of the redeemed and sanctified will compose the "bride of Christ." However, I wouldn't argue the point with one who insisted that the "bride" was only those alive or raised at the time of the rapture, when Christ first returns for His own.

Will you please explain what "make a way to escape" means in I Corinthians 10:13?

The whole verse reads: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it."

The word in the original Greek lit-

erally means "a way out." The way out, in this case, is the grace God gives to say, "No," to the tempter. The *New English Bible* translates it thus, "When the test comes he will at the same time provide a way out, by enabling you to sustain it."



"Where Shall I Seat Your Spirit?"



THERE IS probably no more solemn obligation resting upon any Christian than the duty of praying for the church and its world evangelism program. At times our prayers may fall back upon our hearts simply because they strike the wall of our own inaction. It seems hypocritical to pray for a cause we are not supporting, for the preacher we desert on Sunday night, and for missionaries whose hands we are not helping to hold up.

"So there is my check," an old man said. He then continued, "I have been praying for the success of our evangelistic program, and then it occurred to me that I have not done what I could myself. I have had a good business this fall, but I haven't paid my missionary pledge. Right then I knew there was no use praying any longer until I had done what I could myself, and so I've brought you my check."

My fellow minister tells of two ladies who called upon a businessman, soliciting for a good cause. They were trying to sell him some tickets to a concert, the profits to go to support a children's work.

"I'm sorry, Lady," he responded, smiling expansively. "I will be out of town that night, but I will be with you in spirit."

"Wonderful," said the lady in reply. "Now here is your ticket for your spirit. Just where do you want it to sit?"

It is difficult to say with any truth that we are supporting a cause in spirit if we are not paying for some spot upon which that orphaned spirit can sit. It seems a sort of hypocrisy that exhausts itself in promises.—*Harold Volk, Nampa, Idaho.*

Satan's Handle



SOMEONE has said, "Satan has many tools, but a lie is the handle that fits them all."

In a study of the sins described in the Bible, none is more often mentioned than lying, deceiving, or false witness—unless it be the sin of idolatry. We are told concerning Satan that he "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). "No lie is of the truth."

But am I not justified in telling a lie to protect a friend or relative, to stop a quarrel, or to avert

damage? "Lying lips are abomination to the Lord" (Proverbs 12:22). "These six things doth the Lord hate: . . . a proud look, a lying tongue, . . ." (Proverbs 6:16-17).

But is it not right sometimes to shade the truth, to drive a sharp bargain, to tell little "white" lies for a good purpose? "Speak every man truth with his neighbour" (Ephesians 4:25). ". . . speaking the truth in love, . . ." (v. 15). The Scriptures do not leave a crack or keyhole for deviation from the truth.

One of the chief attributes of God is truth, and He demands truthfulness of all those who would obey Him. "Thou desirest truth in the inward parts" (Psalms 51:6). ". . . and all liars, shall have their part in the lake which burneth with fire and brimstone" (Revelation 21:8).

If we are true followers of Him by whom "grace and truth came" (John 1:17), we shall give attention to strict truthfulness in word and deed. —*WM. ROBERT ADELL, Pasadena, California.*

Let's Be Adaptable



SOMETIMES it seems so easy for Christian workers who need to retire to "just sit back and do nothing." How much better if they could "think up" some other line of spiritual work where they might still be a real blessing!

We recently received a Christmas letter from a missionary-nurse who had worked a good many years doing missionary work in Africa. Her husband (a missionary doctor) had become ill and had to give up his own assignment in Africa, so it all made quite a change in their homeland situation.

Minnie (the ex-missionary-nurse referred to above) wrote us: "During the winter months we enjoy having the Happy Hour Bible Club in our home in Portland once a week, where we give the neighborhood kiddies Bible instruction."

Such work should mean not only "great is their reward in heaven," but also in the here and now; for missionaries, as well as other Christian workers, like to feel they can still be a blessing wherever they are.

We had an uncle whose work was establishing Sunday schools in remote districts in Montana for many years. He carried on that work by pedaling his bicycle innumerable miles, and he loved the work. But finally his wife became very ill, and he gave up the Sunday school work to care for her. But still he was interested, so he made a practice of writing letters to his constituency. By that means the interest of the church school teachers was kindled—and re-kindled. He gave service by letter-inspiration rather than by direct country visitations, and sent needed Sunday school materials by mail. It was all a case of not giving up—just because of changed circumstances. And the work of that Sunday school worker will be long remembered! —*Flora E. Breck (just recently went home to heaven).*

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